



The Divine Seed

The Esoteric Teachings of Jesus

—EXCERPT—

Our Father Part 1

PRAYER IS A UNIVERSAL PHENOMENON. If we examine any nation during any age, regardless if the term “heathen” or some other designation is used, we recognize all have invariably prayed to God or gods. Usually members of a faith request from their god something for themselves and for friends and loved ones, or for material things which supposedly create happiness. It is common, also, even in a Christian nation, to pray for its army’s success on the battlefield.

When reading the Sermon on the Mount, we notice that the Gospels take a much different position in regard to prayer. Jesus apparently does not advise people to pray aloud, using many words, or to gather in groups as is customary in church worship, for as he claims, “So do the heathens. . . .The Heavenly Father knows what you need before you pray to Him” (Matt. 6:8). And Jesus particularly forbids praying in “synagogues and on the corners of the streets” because it is “hypocrisy” (Matt. 6:5).

When praying one must be alone and speak to the Father in secret (Matt. 6:6). And when we seek the truth in Jesus’ philosophy, we recognize Jesus’ concept differs from the general perception. The Lord’s Prayer that Jesus teaches us in the Sermon on the Mount is not randomly given to anyone, but is intended for the disciples who stand apart from others who heard Jesus’ parables. They have already grasped Jesus’ new philosophy through his parables and have tried following the commandments given in the Sermon on the Mount. The Lord’s Prayer therefore is for those trying to become self-aware citizens of the secret world. Jesus says to them, “Prayer is not exoteric, an outward act done with others, but should be offered upward while praying alone in silence, behind locked doors.” This place need not be a visible room, but is within our consciousness. When we pray, we must draw within and shut out the disturbing outside world. It is unnecessary to pray while in the midst of a group, for only we will know the prayer in our hearts.

We may ask why we should pray and what for. This is immediately understood if we exchange the word “prayer” for the commonly used term “meditation.” In fact, Jesus advises his disciples to meditate regularly, carefully detailing how it must be done. In the Lord’s Prayer he offers a formula for meditation which parallels that of other spiritual teachers. Prayer in the light of meditation is necessary in spiritual life, as everyone who experiences spirituality knows. If we desire following a decisive moral plan, if as disciples of Jesus we wish to obey the commandments given in the Sermon on the Mount, our success is conditional on frequent meditation.

If we do not regularly meditate on the lives we should lead, we lose focus in the rush of everyday life, overlooking the codes we profess following. Experience shows us that if we try avoiding anger, for example, certain situations will arouse our natural anger, later causing us regret. If we frequently meditate, thinking daily of moral codes and commandments to follow,

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then our harried lives will become more balanced. Initially this is why meditation is necessary; however, it also has a much deeper significance.

When we examine the Lord's Prayer, given by Jesus as also a meditation prospectus, we notice He even designates specific time for meditation. When He urges us to pray, "Give us this day our daily bread," we realize morning is appropriate for disciples to enclose themselves in the "room of their hearts," closing behind them sensory doors which block meditation. This daily rite is based on the commonly known Lord's Prayer.

This is a familiar prayer in our own language, but for a long period it was recited only in Latin. When the church fathers taught worshippers prayer in Latin, they had forgotten its meditative essence, and used it only as outward prayer. Perhaps the church knew from tradition that the prayer had mystical powers serving as mantras or incantations, but the church ignored the fact that words constitute a mantra only insofar as those who recite them have knowledge. Because in many countries the Lord's Prayer has been read and heard for hundreds of years only in Latin, let us quote that dignified language:

Pater noster, qui es in caelis,

Sanctificetur nomen tuum.

Adveniat regnum tuum.

Fiat voluntas tua, sicut in caelo, et in terra.

Panem nostrum supersubstantialem da nobis hodie. Et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris.

Et ne nos inducas in tentationem,

Sed libera nos a malo). Amen.

The prayer ends with "deliver us from evil," whereas the usual conclusion "For thine is the kingdom, the power, and the glory" is not original, but added later.

Now to analyze the Lord's Prayer as an approach to meditation:

It falls into three sections. First, by meditating we attune ourselves to a correct relationship with the invisible world, with God, with good and evil. In the second part, we integrate a true relationship with the surrounding visible world and its people, and third, we find harmony with our lower self.

The first part reads "Our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth as it is in heaven."

Here there are two sides, the positive and the negative, relating to good and evil. First, when we meditate, we must remember our Father in heaven. Then we must concentrate on being spiritual sons of God, and that a great life exists which appears empty but in reality is our Father, the divine love permeating the entire cosmos, whose Name is hallowed. We must in spirit and heart acknowledge we are the children of the Father, the divine love. First we must attain a positive stance within our spirit, standing solid and un-shakable as if on rock, knowing we are children of God, of His love, and are the sparks from His Mind's fire. This is the positive side to the first part of the "Our Father."

Then while meditating, we acknowledge the negative side which says, "Thy kingdom come. Thy will be done on earth as it is in heaven."

"Thy kingdom come": With this concept, we will remember the existence of evil manifested in darkness, selfishness and all powers obstructing the kingdom of heaven from prevailing every-where as the divine love and mind revealed as the Father. Therefore by meditating we beckon the kingdom of heaven, and in our thoughts we add, "Thy will be done on earth as it is in heaven." In heaven God's will is always done. In that invisible world, the Heavenly Kingdom, God's will always prevails. In other words, there all evil is instantly defeated. If any evil reaches it, if any selfish powers ascend to it, God's will sanctioned in its dwellers immediately conquers it.

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God's Law is freely dominant in the kingdom of heaven, but on earth, in the material world, different laws apply. Here, God's voice cannot be heard in people's hearts; on the contrary, selfish will most often succeeds, although divine will resists it.

We live in a world of crosscurrents and contradictions—or in a world with even more tensions—where often only selfishness and evil dominate. Therefore while meditating, we utilize hope as we believe, “Thy will be done on earth as it is in heaven,” while as disciples we recognize our relationship to evil.

This relationship is unique. Our selfish side wishes for freedom from all suffering and pain, and inwardly we feel that this pain originates from the evil existing in the world. We therefore are at war with evil, attempting to avoid it and fight against it. But disciples will not do this—will not recognize suffering as being evil. They believe “Thy will be done, Father. Our suffering is your will, Father, fulfilled in me. Not my will, but your will be done.” They believe that evil exists not to plague them, but to develop character and insight. What the lower self calls evil is the Father's work, and that which comes through the Father's will or karma, to use the ancient Indian term, is actually good and in accordance with laws of the mind and of love. Therefore when disciples see good in evil, they overcome the evil, and the secrets are then revealed. When through meditation we recall our relationship to God's kingdom of heaven and that, “Thy will be done on earth as it is in heaven,” we attune ourselves to a correct relationship with good and evil. This will for truth and love must be honest and serious. We must not believe that we should become good, that we should be extraordinary, but only think “Let your kingdom come, your will be done. Through us your will is manifested in the world.”

When through meditation we become subjects of the kingdom of heaven and, to use the Christian expression, become the medium of God's will by beckoning the kingdom of love and truth to the earth, we then consider the second part of the “Our Father,” which relates to our relationship with the outside world. This is founded on the prayer, “Give us this day our daily bread and forgive us our trespasses as we forgive those that trespass against us.”

Let us examine one dimension to this two-sided prayer. The expression “daily bread” is used, but in the Latin version this is not mentioned. Martin Luther's translation creates tremendous misunderstanding. The Lutheran catechism emphasizes that practically all material life is symbolized by “daily bread,” including good neighbors, property, and so forth.

Luther is in error. Even in the Vulgate, the words *panem nostrum supersubstantialem* are used, meaning “above material” bread, clearly suggesting Jesus' words that “Man does not live by bread alone but by every word that comes from the mouth of the Father.”

There is no suggestion of anything material within the disciples' meditations. Instead it is a matter of spiritual awakening: Human beings becoming conscious citizens of the invisible world, meditating according to the guidance of the “Our Father,” becoming percipient members of the spiritual world, and able to follow Jesus' commandments with greater ease.

Again, there is no question of material things. While meditating it is incorrect to consider material things which are earned through work. One must not worry about them. According to the Gospels, Jesus says that we should not think about what we eat, drink, or wear, because all these are given to us; that is they come naturally by our working in the material world. And they will develop better in a society where people are maturing in matters of intelligence, the heart, and the conscience.

When meditating, disciples do not relate to any nourishment other than that “bread” which is necessary for self-insight. Within Jesus' meditations, it is a matter—as in the Latin text—of spiritual bread essential for the soul in order not to starve.

What really is this “bread” we should pray for? This can be a most dangerous aspect of meditation when a disciple prays, “Give us disciples the experience of pain, sorrow, suffering, and happiness which remind us we are Thy children.” This is the “bread” disciples need, for it is human to easily forget who and what we are, and we must be constantly reminded. Therefore

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disciples must courageously request the invisible powers to “Lead us to suffering; let pain overwhelm us in order not to forget You.”

We often understand that material life is difficult for the spiritual person. The esoteric school believes that when we appeal to the higher self, when we call upon powers of the higher self by asserting, “I now wish to rise from all ignorance, sin, and evil,” then it is like praying for the omnipotent powers to free us from the chains which bind, allowing us to overwhelmingly suffer for all evil from our past. Disciples do not pray for nourishment that frees us from suffering, but instead summon those afflictions from which they must liberate themselves.

The disciple is like the butterfly caught in its chrysalis. Imagine that the butterfly understanding its own being, knowing it must free itself from the chrysalis, calls to God, “God, free me soon and let me fly.” This prayer’s intent is not for God to liberate the butterfly by cutting the cords that hold it, but more importantly that God grants it power to free itself. This would not happen if the oppressive powers didn’t force it down to the extent that it uses all its strength to free itself. A scientist once observed a butterfly struggling to free itself from a chrysalis and wished to help a little by cutting the cords to release it. But what kind of butterfly emerged? It had no wings to fly, it was pale, thin, powerless and broken; it could not be a butterfly.

Disciples desiring the freedom of the kingdom of heaven would share this same fate if God were to sever their soul-encum-bering ties and free them from their selfishness. The disciples’ individual powers would diminish, and they would lose strength within the soul. But when disciples pray, “Give us bread essential to the soul; let my chains be heavy, forcing me to use my greatest efforts to free myself,” then this is the correct entreaty. If life’s just laws pay heed, and if life oppresses so that blood runs freely from the brow, then they will grow powerful and wise.

Take heed, for this prayer-meditation is dangerous and bold, and is only for those who have already accepted “Your will, Father, and not mine.”